

M9  
MAY 7, 1956  
NEW YORK CITY

MR. NYLAND: So, from now on everybody is recorded. Maybe it's better this once and then taking notes down, huh?

Someone: Probably more accurate.

MR. NYLAND: Huh?

Someone: Probably more accurate.

MR. NYLAND: It will be more accurate if it is--uh--sufficiently loud.

Someone: That right?

MR. NYLAND: That will be all right. Oh! How many chairs have we now? We used to have only one. Joseph, come and sit. Huh? Do not spread yourself, and Caroline, please Caroline. And how about you, Miss Davis? I don't mind if you leave one chair open. That's a very good place.

Voice: It is very nice.

MR. NYLAND: And all the chairs are the same, so. Wesley not here?

Voice: No, Mr. Nyland.

MR. NYLAND: Who else?

Voice: Mrs. Bartel.

MR. NYLAND: Mrs. Bartel, what happened to her?

Voice: Well, she's starting her exams.

MR. NYLAND: Oh.

Voice: She's having them now.

MR. NYLAND: Yah.

Voice: So she didn't think she could come tonight.

MR. NYLAND: That's the beginning of the end, though?

Voice: Yes, yes. About two more weeks.

MR. NYLAND: Thank the Lord.

Voice: That's right.

MR. NYLAND: She'll be happy. And where did the report of 7:30 come from?

Voice: It was given to Mr. Addy from the office-- excuse me, I didn't want to say it but I think I may. She had it on the list.

MR. NYLAND: Well it's one good thing for those who were planning to be here at 6:30, they certainly would be here by 7:30. And no one else knew that it was 7:30, so here we are. I do not know if I mentione but you probably know by this time that the film has been postponed.

Voice: \_\_\_\_\_.

MR. NYLAND: You didn't know?

Voice: No.

MR. NYLAND: Yes. Uh-- some unforeseen things have come up in France with the export, or that it couldn't be here in time. So for the time being it is just a little delayed and we will be advised later when it might be shown, so sit in the meanwhile in patience and hope for the best.

Now, what questions, what discussion, what kind of results of experience, what-- what can you bring?

Voice: I had this observation. I had impressions of myself and I have

found out that all such impressions are in a negative way, all things which I saw before of positive values I see them of any friction qualities.

MR. NYLAND: You remember that one of the first rules for trying to become objective to oneself is not to criticize.

Voice: Well, I think I cannot help it when I judge it.

MR. NYLAND: That's right. You cannot help it when you judge it. As soon as you know that you judge it, you have to try to do something else to take that judgment away. So whatever you judge, that is usually of something that has happened in the past and has led to a certain action, but at the moment when you become observant, that is all finished. At this moment it doesn't matter what has happened in the past. You have now an opportunity to see yourself, because at the present time you are not affected by whatever judgment you had as a negative emotion which made you do one thing or another, or made you have criticism of yourself at that time. At the present time you have no criticism of yourself.

Voice: One can not have, even I would say about the observation, I see new things of my behavior which I never saw before. Even the wish to change, even I try to change. I can see now ordinary situations, I can not change.

MR. NYLAND: Yes...

Voice: I see as I...

MR. NYLAND: That shows you of course one thing, that these habits of your behavior are so deeply engrained that it is impossible, even if you see them, to change them. They are too strong, but there are undoubtedly certain things that are a little bit smaller that you can change.

Voice: Then I found out I have a different judgment of values of things (MR. NYLAND: True.) which I value. I can see they have no value.

MR. NYLAND: That's right.

Voice: That I can see.

MR. NYLAND: You change your values. Certain things become more important and many things become much less important. Still it doesn't change what your attitude is at the present time, whenever you experience anything during the day you still can see yourself with everything that you have; that is, negative emotions, valuations one way or the other. You still remain Joseph who is doing this, doing that, and so forth. It is only on that particular road that you become a little bit closer to an acquaintance with ourselves of what we really are and how we behave-- automatically or mechanically or sometimes by a little bit of an effort a little different than we usually behave. And it is exactly that we have to find out, how much can I at a certain time bring to myself to behave just a little different? 99% of myself remains the same. It is already an advantage when I can see it. When I see how I am and even if I, for a little while, start to judge it, I know that I cannot help it and it is not primarily my fault. Therefore, when it is not my fault, why should I judge it?

I don't judge it by the question of objectivity or subjectivity. I judge it from the standpoint entirely of subjectivity. This is where the judgment comes in. I say it is wrong for my business; it is wrong that I am lazy; it is wrong because I should be able to go without a drink and I still drink, and things of that kind-- it is entirely subjective. But this is of course what we are. We are

entirely that kind of a person, and this we have to see first, and to see it and accept it, to know that it is so, and that regardless if we can change it or not, that that is the condition in which we are. This is taking stock of oneself. At the same time, when I take stock, I am at that moment experiencing a certain form of existence, and instead of lingering, as it were, about what has happened and dreaming and trying to evaluate what was in the past, I have to bring myself to this moment of observing and seeing myself, and accepting myself as I am now. You see the difference?

Joseph: This reason, if I have a habit which I know...by observation I know, and I have the desire to change, and what can I tell you--I try to reason why it is, to ask a question of myself, but I feel the...

MR. NYLAND: I'm glad you asked that, because you should start with that.

Joseph: Oh, yes. I mean this is, I think, that it is not mechanical. That is, the observation can only make...

MR. NYLAND: Yes. But now your reason about your behavior that has gone on.

Joseph: Yes. I want one reason it is.

MR. NYLAND: Yes.

Joseph: I cannot find it now.

MR. NYLAND: Why would you find an answer, and on what basis would you find an answer? Your reason with the behavior, in the first place it has passed. Your...

Joseph: At the same time I mean the behavior\_\_\_\_\_. So I know that the behavior complicates. So I want to reason why I behave in this way.

MR. NYLAND: All right. You can do that. Probably you'll come somewhere

someday that you understand a little bit how it has happened that you behave in a certain way. But all this is still subjective. The problem remains that when you see yourself, that, at that moment perhaps, you can wake up and it is the continuation of this waking up that is important. If your reasoning can help you to explain to yourself that, when you see it, you recognize it as an ordinary form of behavior in which you fall all the time, which is habitual and then, knowing it intellectually you might be able to be forewarned that you can see it coming: if that can help you to wake up, it is all right. But if it doesn't do that, there is absolutely no reason to reason. There is no sense in it. It is like an analysis. It is trying to explain why I am the way I am. But that by itself doesn't help me to wake up. I don't understand myself better. I can see certain motivations; I can say yes, from this the next step was this, then the following step, then I grew into a young man; I had certain mannerisms; after I grew up a little bit further, then I had such and such an experience; that taught me this, that taught me that; but nothing taught me to wake up. I find myself at this moment, and everybody knows that who tries, I find myself asleep. That fact of finding myself asleep means at this moment I'm awake, and from now on I'm not trying to explain anymore; that is, I leave it all as belonging to the past. My sole interest should now be to wake up each moment when I happen to think about that, because if I start to do that, then I probably will have towards the possibility of my development into what I have become, a better means of understanding. My reasoning will not bring me to anything else than perhaps a little clarification of one thing followed another. But there is a different kind of a taste if I am awake to a certain situation. And when

you say that if I, with reasoning, try to wake up, I'm sure you don't. You don't.

Joseph: I know.

MR. NYLAND: Yes, it doesn't work because your reasoning makes you fall asleep and your reasoning is your enemy. This is what prevents one. Constantly life takes, and at that moment when it takes, I do not think. It is only a little later that I m g wake up and at that moment I have a very definite obligation to continue to see at that moment, and as soon as I allow myself to try to explain how I happened to fall asleep, how I happened to go to that state in which I am asleep, and then perhaps by mistake or by accident wake up, I am again back in exactly the same reconsidering of my state and dreaming about that in my memory.

You see that there is a difference. There is a difference that now time goes through one. At this moment each moment is an opportunity for waking up, but if I don't take this moment and it has become the past, the only way by which I can touch it is by means of my thought or by means of my feeling. I have no more hold on everything that has gone through me but I love what has gone through me because it gives me the semblance of, if I only understood that, then I would be a grown up man. That is where we make the mistake. Our grown-up-ness does not consist in better being able to explain how we have arrived at the point of sleep. It only comes for us when we want to wake up. And that is a condition of what we have set ourselves as belonging to a man, is-- when I wake up-- and not when I pursue my ordinary loveable intentions  
of trying

to explain something with my head or feeling it with my heart. Once and for all one must recognize that the more I give in to these things that are so agreeable, the further I stay away from the possibility of really being awake.

And your conclusion is right-- reasoning doesn't help you. In order to see the life of man from the moment of birth up to the moment when he wakes-- when he wakes up and when he tries to become conscious requires much more than just a logical sequence of events. It requires for that man to be at a certain time outside of himself and then to see his life as a line, but from a distance, so that everything then becomes a pattern, and then we will be able to see. But we never will be able to see it from our process. We can only see it perhaps from an objectivity as if we are lifted out of this life of an ordinary person and see it, how it went from there and there but to see at one, that is, all together in one. It is as if this line of history has become then for us one point and I see myself as a boy, as a grown-up young man, as getting a little older, as what I am now. I see it all in one, and here I am at the present time, the product of all that in me. This means for me that dimensions of time being reduced to a point.

Rhoda: Mr. Nyland.

MR. NYLAND: Yes, Rhoda.

Rhoda: Uh, the last-- during the last week I have Worked as best I can and set myself various tasks. But it has gone up and down. And it has seemed to me, now this is also in the-- in the past, it has seemed to me that Work ought to be more on an even keel. It shouldn't be so much-- uh-- first this way and then that way.



MR. NYLAND: I can understand the desire for an evenness because very often when-- when we are in a state where things are even for us, it means really that we have a feeling that we perhaps don't have to do as much because certain things are taking care of the thing itself. It runs by itself, therefore we can allow ourselves to fall a little bit more asleep. Work must always mean a fight, because whenever I try to be awake I am at that moment constantly under the influence of what I receive through my senses, what I have as feelings, what I have as thoughts and association. Those impressions constantly come into me and I cannot eliminate them. As long as I live on Earth I will always be subject to these laws of Earth, and I would like to have something that reminds me and that, as it were, can keep on being on a level and an even level, thinking then that if that were possible for me then I would be more awake. But if I am on a little bit of a level, a little bit of dawn, a little bit of light, very soon if it is always the same, I will adjust my eyes to that particular state and then I will say I can do with a little less light. I can just as well read early in the morning when it is not full light as yet. I like certain things to take the place of this effort of mind and I forget that if I do not make a constant effort I will never gain anything. If I leave something to something else I will not work. But the fact remains that I cannot work all the time in the same way. I'm much too much dependent on other things outside of me: conditions of maybe the weather, maybe the day, maybe my state of emotions, of excitement, of worry, maybe my health, maybe the way how I have slept, what I did yesterday, what I now think about. All these things all the time continue to go on in me and I try against that to maintain something that is reality for me.

And what have I got with which I can Work? It is practically nothing. It is a little bit of a form of energy which comes out as a wish to try to be myself. As soon as I start pushing this in the direction in which I believe I ought to go in order to be a little bit more awake, as soon as I start doing that, that quantity of energy is gone and I find myself completely asleep again, within two or three seconds, simply because the wish has run dry and the amount of energy that was available for that purpose is not there. Then what happens? I do not push at that moment, and I cannot maintain that kind of level because there is not inside of me an engine that can keep on going. It has no fuel. The fuel has to be made by me all the time because there is nothing with which I can receive fuel that perhaps might be around in the form of rays from the solar system or Sun Absolute or whatever you wish to call it. It may be around, but I have no means of taking it into myself and converting it and thereby supplying this fuel. I have to make it with my efforts and as soon as I have a little bit, then when I am awake in trying to make this, then I use it up and the accumulators in me are not sufficiently charged to take care of it so that it will be a continuous affair. It has to be pushing, staying back, being asleep until I wake, again pushing, until it is exhausted. Again I am asleep. Again by some kind of accident, I wake up. Deep down in me there remains the wish to wake, to be awake, but I find myself in that state of sleep until it comes out through some fortunate-- something. Then again I push. It is-- this is the way when I wake up I immediately have everything against me and against that I must Work, so it will be push and go, push and go, all the time. It is recevoir pour mieux sauter: I go but I come back

in order to jump further. Many times I have said it is 1-3-2, 4-3-5. This is the way it goes constantly, back and forth because I cannot make it a continuous line. If it was-- if it were possible for man on Earth to do that, he would be part of the solar system. I would have then a--- a--- a curve for me in which I could perform in accordance to the rules of cosmology. But I'm a man on Earth. Earth can do it. It has a continuous motion. The sun, the solar system can do it, for all we know. But man cannot do it. He is subject to laws of accident. He is pushed by the wind, by everything around him, by whatever he receives, by whatever comes into him as an impression. He is taken at that moment and there is nothing in him that can counteract it. And only at one moment a certain wish to wake up and at that moment, thank God we can wake, and that moment when I say I am awake perhaps the energy that I have for that little wish is then gone because my thoughts start to take over at that time.

And still it is the only possibility. I have to realize that I am bound. When I realize it, I can be free. When I'm free and I say so, I again am back in the dream that I am free, and I live constantly in this past or I live constantly projecting myself in the future as something, as if I at the present time can predict what my future is. I have to take this moment and this moment alone and I do not know anything about the future. I cannot project or by extra-- extrapolation hope that I may reach somewhere because I do not know how to describe that state that I might reach if it is on the real road of Consciousness. I have no tools for it. I can only describe it with tools that I have at the present time which belong to Man Number One, Two and Three. I

try to put out feelers, what it is, what it might be of Man Number Four, how it could be if I were that and all I have is a few points of light during the day. But each time that I wake up I must remember that that is my task: to try to live in that moment and to try to get away from my thoughts of the past and my possibilities of the future. I have within me naturally the-- the wish to Become, but I do not know what I will become until I get there. Each moment when I get to a moment I can see, and my wish is to remain seeing each moment as it unfolds itself, as it takes hold of me and as I live. That I, of that flow of life through me, I can become conscious and then dare to see it in exactly the same way as I am and am I-- as I am receiving it.

You see, it is impossible to make this continuous, because I am so much dependent on other things outside of me which prevent me sometimes with a stronger force, sometimes with a very weak force, and all the time it is a paradox that I have to stay awake and only will know that I can Work when I have fallen asleep again. It is to the extent that I realize how much asleep I am, to that extent that I may-- must make the effort to counteract that tendency to sleep.

So it's good. You cannot do it. It is impossible to do it. Progress of Work is also subject to the Law of Seven. You're still on DO RE MI. You're trying every once in a while to push a little bit towards FA, and of course we hope for SOL. This is what gives us light: the possibility of something that as an event foreshadows in what we are now and lights us up with the hope of actually achieving something that we have not as yet accomplished. We hope for Heaven and we try to find it in ourselves. But we are still at DO, at RE, perhaps at MI some-

times, perhaps sometimes so that we dare to go across that bridge; that there is so much wish at certain moments, so much insight-- again by accident-- that we see certain possibilities of what it might be and how a man ought to be if he were conscious and if he actually could be what he is supposed to be. Then we fall back, again RE, MI, DO. Again I start, bring it up to the point as close as I can to that boiling point from which I can with that amount of energy and fire and heat that is supplied in my heart, bring myself a little closer to such a possibility.

Voice: Mr. Nyland? This is just, I think, another angle of almost the same thing and for quite a while the process of resistance to the disagreeable task in our life has been recognized rather quickly as the challenge and penetrated, and the the next thing seems to be that in that sort of elation of making the disagreeable agreeable, I get lost, quite lost.

MR. NYLAND: Yes, of course it will get lost.

Voice: It's almost profitless.

MR. NYLAND: Then when everyone starts to enjoy, we enjoy subjectively. I introduce my heart into that with its feelings the way I always do when I accomplish something that I believe that I have done well. I pat myself on the back a little bit and I say you did it very well.

Voice: It's while it's going on, not when it's changed.

MR. NYLAND: But you...

Voice: Transition.

MR. NYLAND: You have to watch this. You have to watch this, at the moment exactly when you are doing something to overcome a certain difficulty--

Voice: Yah.

MR. NYLAND: Or you accept a disagreeable situation. At that moment you are already lost.

Voice: That's what I mean.

MR. NYLAND: Yes. And this is what one has to watch. The present is an elusive something. It becomes past and when it is past it is immediately subject to our subjectivity, that is, we have then a chance to see this past with our feelings and with our thoughts. We live constantly in that, and anything that has happened now that I have been able to lift when I have lifted it, it is in the past and becomes a thought. I do not know if you understand this quite.

Voice: I can follow you in the mind.

MR. NYLAND: How-- how-- awareness is something that is recorded and only recorded at the present moment.

Voice: Yes.

MR. NYLAND: My awareness disappears when the present disappears.

Voice: Yes. That I know.

MR. NYLAND: It is there as a thought and I know it that it has existed. My memory has taken the place of the awareness. And I allow myself to dwell all the time on this memory.

Voice: I see.

MR. NYLAND: I even-- I set out by hearing my voice and I hear in my memory the vibrations. I have to be all the time alert. Each moment-- when I say "moment," it's gone. That is the difficulty.

Voice: The dots make a line.

MR. NYLAND: Yes, but the dots are gone when they have been a dot.

Voice: I see.

MR. NYLAND: We talk almost about impossible things.

Voice: I know.

MR. NYLAND: We talk about the recording of a moment, and the moment never exists.

Voice: But we don't have language now.

MR. NYLAND: No it is not language. We don't have the instrument.

Voice: Oh, I see.

MR. NYLAND: We don't have that means of recording. We do not know what it is to be objective about ourselves. We have nothing in us we can put-- be put there and records by itself so that it becomes conscious. What we have is our thought and our feeling. We try to be present, and at that moment when we are present our feelings take over. I am all the time while I had my eyes open and movements go on; and when I hear things through my ears, my brain and my feeling constantly is active, and there is nothing left with which I can record this awareness. I admit theoretically that time must exist for me, and that I, being subject to time, should have a means of recording that passage of time through me, but I cannot do it. I can think about it. I can say here comes time. It now comes through me. It is gone. Where was I that one moment? Here comes a disagreeable task. I see it. I now tackle it. What is left? Me. Do I see it? Do I see my body doing this, and when it does that, can I bring myself to this point of continuing watching myself doing this without having this disagreeableness affect me? Not change it into pleasantness

Voice: Oh.

MR. NYLAND: When I make it pleasant, I think.

Voice: But--

MR. NYLAND: Yes.

Voice: It's missing--

MR. NYLAND: Inherently, inside of me there is a realization of something that is justifiably joyful, but that is not a recording of my ordinary change from disagreeable to agreeable. It is an awareness like when comes-- become aware. I exist. I am, but 'I AM' with something inside, I'm not 'I AM' with my head.

Voice: No. No.

MR. NYLAND: When I am aware, that what is aware, that what is present to this ordinary being, that what is at that moment not the beginning, but the beginning of the functioning of what I call 'I', that is the reality in me, that is able to-- to record a certain state of an effort that I as personality make; or rather I should have said 'it' as personality, because when I emphasize that what I try to be at that one fleeting moment then at that moment it is not subject to these various things that are disagreeable or agreeable to this body or to my feelings or to my thoughts. It is something there then at that moment that is separated from my ordinary existence and for that one moment it, that 'I', that principle exists for me. But you see when you have it on the basis of disagreeable-agreeable, enjoyment, one is living in ordinary life.

Voice: I'm not too sure really. If so, I was trying to relate. I'm not too sure.

MR. NYLAND: You try it.

Voice: Yes.

MR. NYLAND: You find out when it happens.

Voice: Yes. Yes.



MR. NYLAND: The question is where am I?

Voice: I'll know it.

MR. NYLAND: Am I identified with that what I was doing? Liking it now since I disliked it? It may be just an ordinary force of what we say 'will.' The way we express ourselves as "I want that." It may not be you at all, but you will only know if that happens that the realization of you performing this, the emphasis on something that is now directing the performance of my body, something as if I am outside watching this creature do certain things, watching this creature be subject to feelings, to thought processes. But the accent must be on this something that can see, that can be objective. The observer has to be there.

Voice: Now I'll watch that way.

MR. NYLAND: You see what I mean?

Voice: Yes, I do and thank you.

MR. NYLAND: The trap is so close we always fall in. We always lose ourselves constantly in this being taken away from something that we say and that we feel to be precious, and that we ought to be able to retain, and we have to acknowledge each time that we cannot retain it. We cannot. We have not that means. All we have is the wish to try to be present to that-- as it were-- to that loss. If I can have the wish that I can see myself get lost, then I would combine everything because I admit that I am asleep. But at least I have a possibility during that admittance to be awakened accidentally.

New Voice: Mr. Nyland? I've always wanted to see myself as other people see me, but I didn't even know what to even ask about. So lately I have learned to identify the thoughts and the situations in which I lose myself.

I see them much better than I did before and at the same time I haven't learned to see how I annoy others, you see.

MR. NYLAND: How you are what?

Voice: Annoying others.

MR. NYLAND: Annoying, yes.

Voice: In ways I have never seen before, with words or gestures, something. And when this happens, it's very new. For a moment I am very much there, and I see how people react, the same way I react to some situations. It's been very revealing to me, and I was wondering, is this one of the ways to see yourself as other people see you?

MR. NYLAND: The idea that other people see you in the same way as you ought to be able to see yourself presupposes that they have not as much attachment to you as you have to yourself. And it sometimes is said that if we can see ourselves from the standpoint of four, Number Four, that a person's-- you see, one, two, three, the back of my head would be Number Four, you see? But that my four is the same as the other person's three. So that if they can see me or I can see others without attachment, I can see them a little bit more objective. But of course, I don't, and that what you say of people seeing certain movements of you which annoy them, they are not free either.

Voice: Oh.

MR. NYLAND: You see. How does one look at something in which you are not involved, or which is entirely the same to you if it was one way or another? I've compared it every once in a while with looking at an apple tree. Nature grew it. You do not mind how the branches have grown. You are quite willing to accept it, not aesthetically,

but as a piece of nature that has grown in a certain way with its branches crooked in one way or another. But you are willing to accept that as an objective picture. You're not going to change it but you say it-- there is an apple tree, and you are willing to accept the apple tree as it is. Now if you have that towards someone else-- but you sit in the subway, you see a poor old man who is bent and can hardly breathe and you sit there, you don't know him from Adam. At the same time when you see him you are involved. You say, "Poor old man, how come is he that way?" I like to know if it ever would be possible to see anybody or any person or almost any action without ourselves having our feeling engaged in it? I do not know. Perhaps an inanimate object that fulfills its function, perhaps that can be looked at objectively. I can look at the chair and say it is functional because you can sit on it, but immediately I say, aesthetically it is a horror. How can I separate? I say purely by function? Even then I say, "It functions well." Again I'm engaged, emotionally, because I like things that function well. I say "It's a good engine." I'm not impartial. This is the extreme difficulty in ordinary life even to be towards others a little objective towards someone-- let's say, if I am towards myself hundred percent subjective, perhaps to someone else I can be ten percent objective and ninety percent subjective. It may be quite possible, but it doesn't help me. The admission that I annoy someone again puts me under a certain strain. Why should my actions annoy someone else? No, what you do, you enlarge your possibility of vision. You now see much more of how you behave and then by reasoning you say it ought to annoy, or, you hear others now say that it does

annoy them, and you become a little bit more sensitive.

Voice: You see, it doesn't really bother me, that is, unless it...  
I just catch myself at the moment.

MR. NYLAND: Why do you attach the word annoying?

Voice: Because there is no feeling in it.

MR. NYLAND: That is their business.

Voice: I mean that you say that then I will have a feeling for them.

MR. NYLAND: You will. You will have feeling for them because they are annoyed. You do not like to annoy people. You do not like to behave in such a way that you annoy others.

Voice: But you know they are just feelings I... very simple like the gesture you know. Like that, or this.

MR. NYLAND: Yes.

Voice: Is this it?

MR. NYLAND: Good. Other people now help you to see this gesture. The question is what do you do with it now? You see yourself. You now try to divorce it from any impression it has made on someone else. Even if for the time being you said it might annoy others, it still is you. You made the gesture. You can be happy that you see a little bit more of yourself being habitual and making gestures of that kind. And now you drop the question of annoying the others and you now accept it as a mode of behavior on your own part. This is the good you will get out of it. The bad you would get out of it, if you pursued the other line of annoyance and perhaps, changing it for the sake of others. Don't change it. Be exactly as you are but dare to see this. Continue, but no feelings, no feelings involved in that. It is a behavior form of

yours and you are enlarging the possibility of seeing more and more of yourself, and now you live with this. When I say live with it, that is, it is part of you during the day. When I talked to Rhoda about how one keeps on pushing, one pushes at certain moments when one wakes up. Of course not at other times because I cannot push, that is, I cannot try to become aware when I am asleep, so I only can do it when I do wake up. But I have during the day many times that I happen to see myself and all the time I see, and at that moment I exhaust what I have available for trying to make it continuous. It exhausts within two seconds, but nevertheless, I have at that moment when I wake up, then I make up my mind, my heart, to try to remain. There are three ways of how one Works. This is one.

The second is I have tasks. At that moment it is like a thermometer. I test myself to find out how much do I actually have of such energy to overcome something that I have given myself as a task. How much can I do? How much do I fool myself? How much am I in reality able to maintain at ten o'clock or at two or at whatever time I've set myself that I think I had the ability to do. How much can I do at that moment? This I want to know. It tests my strength.

And the third form is preparation, church. It is to have then to try to commune with something when I am this body in its best condition I can give it, trying to take away thoughts as much as I can, draining, my feelings, my ordinary body, relaxing, to try to see at that moment what I am, how I am, and to put this body in such a state that perhaps it can be open to receive something which I believe and also I know by some taste exists around me, which will help me later on when I remember,

and I do remember during the day, that perhaps at that moment I may have a little bit more energy. But at least during this period I pray because I wish then to be as well as I can at that moment. It does not mean that I will be in life, but I must have that kind of possibility of an exchange with something that is my inner self. This is the third form. All three forms exist. We cannot do one and forget about the others. We have to make this communion. We have to have little tasks. We have to have remembrances of the stars. Little light points finally will make the day, but we have to allow them to wake us up.

Yah.

New Voice: Mr. Nyland. I have tried for a long time to get more material into this question I want to ask you. It seems I don't succeed very well. I have tried to observe two states. Two states of bodily behavior. One state is under ordinary physical exertion. That I can see quite clearly. I can observe it. I can relax to it. I can do something with it. And then I've seen similar forms of bodily behavior at the states of unpleasantness of provocation or anger, but there was a similarity of the same-- of the same form as it was in, in physical exertion. Now at that point I cannot be quite as, quite as objective to it, or see it as clearly as I do under the state of physical exertion.

MR. NYLAND: That is right.

Voice: Something stops there.

MR. NYLAND: That is right. The state of physical exertion means that many things in that-- at that moment are a little deadened. In the first place your body, because it has been exerted, but also your emotions cannot affect your body because the body is not there to be affected. It's too tight. And the same way with your thought.

It will not lead to any action because the body is not interested. Now in the second case, your body is very much interested because it is already subject to emotions. And when the body becomes involved and your emotions are involved, what has one to work with? You see, I can get hold of my body when it is, as it were, down and out, and then I can consider that particular situation because there is no interference, practically, from either my feelings or my head, and whatever there is I can draw in because they have no other interests. But when I am in a state of negative emotions, in turmoil, in excitement, in joy, in something that has taken me up, not only that my emotions are already engaged in something that they like to do, but my body has gone along with it, and I feel in my body this particular uplift as it were-- the form of an emotional enjoyment of my body, or a dejected one when I am depressed by a negativity; and my poor head, even if it wants to do something, it can't find anybody to play with. It stays in my head and I admit that I ought to do it, and there is no tool. You see the little head is at most thirty-three percent, at most. It probably is much less. And what can it do with this tremendous overpowering object-- objection? This lump which is my body and my emotions, which take me up completely and by which I live. No, I have to catch it unawares as it were. I have to take it when it is down and out and if at that moment I remember, then I have a good chance. That is one way.

Voice: If at that moment I remember?

MR. NYLAND: If at that moment I remember, I have a good chance.

Voice: I see.

MR. NYLAND: That is one way. The other is that by some real desire on

my part I find an opportunity by which all three centers of me can become engaged in one activity. Then I don't mind if they're active. As a matter of fact, I welcome it very much that they are active because I want them to be active. I want them to join. I want them to be in a state of uplift. That is, I want my emotions to be at the boiling point. I want my mind to be clear. I want my body to be willing, to be able, to be strong. And then at such a moment I try to bring everything of myself together into doing one thing, and to do it well, and to do it so that I can see it. You see, try that now.

Voice: And to do one thing? What is meant--?

MR. NYLAND: To do one thing with all of me.

Voice: Oh. Oh, I see.

MR. NYLAND: You see?

Voice: Yes.

MR. NYLAND: You must now get away from your negative emotions. It is true. It is almost an impossible situation, and I would not try to do too much with it than only state the fact that you are now under the influence of such and such an emotion-- here is this poor body and it is-- nothing can be done with it. This to a certain extent is like Zilnotrago. It is the acceptance of the impossible. And to force oneself to go through it means too much wear and tear on the ship. If in the meantime I forego, that is, I make a detour, I also wear myself out. I don't solve the problem: but I can at this moment collect myself, and when I collect myself, the Zilnotrago will disappear. In time, all will disappear. But I have to remain for myself, waiting for that to disappear, in such a state that I am as it were as if my



lamp is lit, as if I am awake so that when the Lord comes I am ready, and this way I wish to be. And how can I, during that period of waiting, prepare myself to try to remain conscious? I try then to talk about ships. I try then to bring back to me the possibilities for me as to a variety of methods. What it is I should do, I can do, how I ought to be, visualizing myself as if I am captain of that ship. I am then engaged in Work in the vineyard of the Lord.

This I must constantly introduce. I am not just anybody. On that basis I'm not a tail of a donkey. On that basis I become Man, but when I become Man I must live like Man. I must do everything to be as Man as well as I can, conceive of this picture of how I ought to be, and what I should do to try to become that kind of a man: Man actually as part of the universe, as part fulfilling my functions on Earth, as part of the whole concept of objective morality. You see I become engaged then into that kind of Work as if I am into things of my Father in the Temple. It is such that if I could answer anyone inquiring what am I doing, that I should say-- don't you know? This is my task. This is how I ought to be. This for me is my life and all I'm trying to do is to try to live it. I have to answer a call for that because I wish to hear it.

Instead of staring oneself blind with the condition of negative emotions and to go against them, it's only good for those who know how to go against them, and if they do, how to use whatever that friction produces. But so often we are lost already in seeing the negative emotion, saying to ourselves we shouldn't have them. A negative emotion first must be accepted. When I accept it as logical result

of that what I am, then I have a chance of becoming free from it, but but not until then. And therefore if I am not free, to that extent I never can use it. It's like a tool on a chain. I'm bound by that distance of the chain. I'm not free to take it over somewhere else. You understand?

New Voice: Mr. Nyland? I want to say something.

MR. NYLAND: She also spoke, but you didn't hear.

Voice: Oh. I'm sorry.

MR. NYLAND: It is quite all right because we still have a little time and you say first and then we'll see.

Voice: I want to ask something but I don't quite know how to formulate my question. Perhaps you can understand what I'm trying to say. I understand very clearly that when things happen to me, as most of them do, that it is because I am vulnerable, and I have seen a needless thing about blaming others-- somebody else's fault or they shouldn't have done this to me. Yes, I understand this very clearly. It's because I'm not strong enough to stand against it, and yet I understand that it couldn't affect me if I were. Why can't I, if I understand this so clearly, use it?

MR. NYLAND: You understand it with your head, and at the same time when it does happen, you have a misconception of how you ought to be. You think that these actions of someone else on you will not affect you. They will. They **will** affect you like rain, they'll make you wet. It cannot be changed. These actions of someone else or the thoughts they express will provoke in you an emotion or a thought or some kind of activity because they will reach you through your sense organs or by

means of penetration into your feelings or a thought process that also is recorded. But the whole point is-- at that moment, what happens? You see? You cannot look for it from the standpoint that it will not affect you. But you have to look when it affects me, where am I then, what do I do with it? Do I allow it to go further than what is meant? You understand this?

Voice: I understand quite well, and I also tell you that not long ago-- I have a very vivid picture of what happened just by chance. It was almost like one, two; I was for a second shocked and annoyed, but the very next second, almost, I overcame it. It just almost-- was almost simultaneous, and I was able to stop becoming negative about it. But what happened later is the thing that troubles me. It almost becomes an indifference.

MR. NYLAND: Yes. That is true.

Voice: And I feel that ~~this~~ is-- isn't right, that it should be different--

MR. NYLAND: Yes, of course.

Voice: ...different than that.

MR. NYLAND: Yes, that is true, but that is a phase. Things come in on me. I receive them. I receive them physically, by sense organs, by touch, by sight record certain things, and I have images of that what is outside of me and is recorded in my head and I can describe it. I have certain sayings of others who can hurt me, my feelings, who can praise me, who can make me jealous, who can do this and that, and I receive them in my, what I call heart-- my solar plexus, let's say.

which I enjoy receiving-- statements, clarity of thought, logic, mathematical equations, things that appeal to me intellectually, are received.

I now take these things. Before I know it they do not stay in my intellect or in my solar plexus or in my body, but immediately when they are received by me as a totality, the other centers come and take what they wish and translate that form of energy immediately into something else. This I must watch. When I start watching it, I go first against it with my ability. I shouldn't have those thoughts. I shouldn't be jealous. I don't want to have these things interfere with my ordinary work. I have to scrub the floor so I cannot think about mathematical problems. I go against it first with what I consider my will, but very soon I know that that doesn't help me because my worried thoughts, let's say, continue regardless of what I am doing. I have to find a way and means by which I can reach them. The only way I can reach them is by means of my body. The relationship between my head and my heart doesn't exist. The driver has no reins to govern the horse but there is a connection between the driver and the wagon and there is a connection between the wagon and the horse. This is the way I have to go a little bit round about to find out and to trace it, from my body to the horse, to my feelings to the driver, to my head, and the master has to do this. Then the reins will be created.

Now if I now try to do this by means of trying to become familiar with myself, I find that I lost interest in such reactions and actions, and that I receive them and it becomes a little bit superfluous to do anything with it, and I do not at a certain time, do not allow it to go

into my body and feel tight, or my muscles are getting such and such when I have a feeling of anger, but I receive it and it is as if I am a lump of flesh, and my thought and my feelings I have really no interest.

The danger point is that I believe that that is the state of nirvana-- that I really, if I can exclude myself more and more from life and become less and less affected by life, I will gain the Kingdom of Heaven. Of course when I'm still alive on Earth I must live as if on Earth. I cannot withdraw, so what do I do? I receive material in a different form emotionally, intellectually, physically. It is material. It is something that is of very little interest to me to express it in the ordinary way but I must take it to myself and convert it into a certain form of awareness. I have to receive them and I have to make them conscious, such impressions. At that moment they can become food for me and when they are food then I look for the possibility of expression. I have towards myself not this attitude of lethargy, but I have towards myself the desire to use what I have in exactly the forms that I spurned before. I only can show to myself that I am alive by behaving with my ordinary functions. I have no other means of expressing my essence. My body, my feelings, my head again must become part of me, but this time it is from inside out, and I then can feel because I wish to feel. I can do because I wish. I can think because of my wish to think, and I am completely removed from the state of either laziness or disinterest. I become vitally interested in using my feelings in a way dictated by that what ought to be. I've changed, then, my reaction into a definite action, and everything I have of me, my functions and everything of which I exist consists. I have to express and it is now important to me to make a

movement with my hand in a certain way. It is outside of the realm of my habits. I'm not habitually reacting, feeling sorry or bad or tense, but if I now say I wish, I say I wish, if I do, I do. If I use a word, I use a word. If I feel sympathy, I feel sympathy. You see the difference.

Someone: Yes. I'm glad I mentioned it because for a long time now-- weeks, weeks-- it's been not quite a lethargy but-- it's difficult to say-- and not even an indifference but there hasn't been anything positive

MR. NYLAND: I understand.

Someone: And this has bothered me.

MR. NYLAND: Sure.

Someone: I didn't know what to do about it except to wait and--

MR. NYLAND: First one dies then one lives.

Someone: And then I thought well if I'm trying to stop the expression of negative emotions, maybe this is a process that has to take time.

MR. NYLAND: Of course it takes time but at the same time I cannot allow myself to be reduced.

Someone: Well that's how I felt-- reduced. Exactly the word.

MR. NYLAND: I still remain ordinary man with ordinary functions. I still have tasks to fulfill in daily life. I cannot allow myself to lose that but I can, while I am engaged in it, change the accent. So when I now say to someone, "Isn't that nice?" I can mean it. When I say "good morning" I mean good morning. Good for you, I say take care of yourself. I remember your Self, not you yourself. You see, I can make myself into some kind of a means through which this energy can flow by using exactly the same things that always have motivated me but they are not by themselves; they are now united into something that I direct and I

wish to direct because I am Man.

Now Miss \_\_\_\_\_, we'll make this the last.

New questioner: I'm almost always going to search within myself for the reasons for my problems. It seems to me that that must be one way and the other. Before \_\_\_\_\_ and a solution when one is becoming aware but the fight isn't there.

MR. NYLAND: That is right. The fight isn't all the time there. Our natural tendency is to fall asleep and to be asleep. Besides that, our tendency is the line of least resistance. I prefer sleep. Everything of me prefers sleep and I want to be left alone. I do not want anyone to wake me up, the same way as I don't want criticism and as I don't want enemies. I want to find out how I can live easiest and I carry on research in order to make it much easier for man so that he can sit and do what he wishes, and let the machine milk the cow, and so forth and so forth and so forth.

I always want to do that, now knowing and not even thinking of what I will do with the extra time I will have, but I can always look at the television. That is one picture of man and if I allow it, it will go that way, and it will continue to go down because it will, in itself, use itself up for the supporting of life on Earth. It will live its life and to dust it will return, and that what has most motivated me at the present time as living will not exist. It just now happens to be a certain combination in myself which I call life. But this life has nothing to say to me and therefore since I do not know what it is, I do not even know where it will go, and I don't speculate about it. Every once in a while when I have pangs of conscience, then I will say "ah, but

that life I want to live in Heaven hereafter; therefore I must do all kind of good deeds." It depends entirely of what one wants, but there is no question about it that one must continue with fighting because if one doesn't one is on the other road. It does not mean that we can fight, that we always want to fight. At some times we come to a point and say I must know sleep, and I allow myself to sleep. I have done what I can. Like I live during the day and at night I am sleepy and my body must have rest. I cannot constantly push myself to try to remain conscious. Some time I will say to my body, take it easy, a little bit more relaxation But also that I dispense. I give to my body. I wish my body to have that. That I can say it's enough, now you Work again.

So you see that even in that moment of what you might call rest and relaxation, 'I' still remains awake and for that 'I' has to fight. So the fighting doesn't stop. 'I' has to be there.

Someone: But the realization is like my thinking. There must be a fight--

MR. NYLAND: The realization is that you don't fight and at that moment you are asleep. But you don't realize that, you fall asleep. You realize that you have fallen asleep, by waking up again, and then at that moment you have a choice to fight or not to fight.

Someone: I have come up against a great number of situations which acting as if it was important to one-- that seemed to stick in my memory or that I've become more aware of, and it seems to me that one goes one way and one goes another and one has to learn the solution or the explanation, it seems to me. But it is when one completely forgets their problems that realization comes in.

MR. NYLAND: When the realization comes, and it may come again, will you



ask yourself one question? Who is there to receive it? This is important because the realization can come in my heart but I may not be there. And for the time being I'd be quite happy but I will not know it. That what is happy is my little body, and that what ought to know it isn't there, and my fight will be to bring it there and to make it there, and stay there and to acknowledge it as my master.

Someone: Mr. Nyland? Some night could we talk about the book? Or some time?

MR. NYLAND: ALL AND EVERYTHING?

Someone: Yes.

MR. NYLAND: Yes. Any time.

Someone: Uh huh. If others wish to.

MR. NYLAND: Bring up a question about the book. It's all right. I won't say I'll answer it but...

Someone: That's what I want.

MR. NYLAND: A good week to all of you.

Everyone: Thank you.

-End Tape-

Transcribed: John O'connell  
Rough: Jessica  
Proofs: Laile, Idell, Roberta B.  
Retype: Sandra